614 just like a woman chieftain, is due to the strength of her par-
622 ents' family. Since her elder brother, Li-ch'ü Ta-chi, has been traveling frequently to Wu-chio to help manage her affairs, no one dares to challenge her power in the village. This, of course, is not a permanent solution, and Li-ch'ü shih [23] herself is well aware of it. She has confided to the author that it was unfortunate that she did not produce a male heir. She is
[589 not yet thirty-one and according to Lolo custom could very well
177] remarry, but she repeatedly announced that she would remain a widow all her life in observance of Chinese tradition. As Wu-chio is an area in which Chinese and Lolo cultures intermingle, the development of this community depends entirely upon the relationship between the two groups.

621 The cohesive force in the clan village becomes strong
614 if there is a recognized leader supported by all the people.
721 Whenever something occurs, once the leader has issued a summons, all the male adults of the village immediately assemble to take orders from him, either to undertake an expedition to fight in a clan feud or to station themselves in front of the village to protect the clan members from enemy invasion. Since the Lolo at Ma-liu Wan had made enemies of the soldiers stationed at Lei-po, anytime they heard of a movement of the soldiers, Ta-i would gather together several dozen men to lay in ambush at the slope in front of Shan-wang Miao so as to deal the government soldiers a severe blow when they passed Chin-chu Tsui at the foot of the slope. Armed clashes between government troops and Lolo people have occurred frequently. After the incident of Hu Ch'ang-pao's death, Wu-ch'i Ku-pao made several surprise attacks on the village of Wu-chio, killing, plundering, and seizing animals. As head of the village, Li-ch'ü shih, although a woman, would personally direct her steward, Ts'ai Pao-chang, to assemble the village people to resist the enemy. At that time, Chinese soldiers were still stationed in Wu-chio, and since Li-ch'ü shih was the chief of the village ward, appointed by the government, the soldiers also undertook to help her in the defense. Therefore the main factor maintaining the clan village as a unit is the union of the clan members, whose combined strength would enable them to protect the villagers' life and property and also to gain lasting independence for the village.

564 A clan leader should always demonstrate a courageous
● 156 spirit and place himself at the front of a combat, thereby win-
703 ning the respect and obedience of the people. This is not only
554 true of the leader, but also of all the black Lolo in the clan. They, too, should be brave enough to lead the white Lolo slaves

564 in an expedition. Therefore the black Lolo take the attitude
● 156 that to be killed in battle is a special honor, while the white
703 Lolo are accustomed to following the black Lolo, always taking
554 orders from them and placing themselves in a subordinate position. When Li-ch'ü Ta-chi led our inspection team out of the mountains on our way back to Lei-po, we passed Wei-kan-tien, a high slope covered with brambles and undergrowth. A strong wind and heavy rain came in succession, and we could hardly find our path in the midst of the wild grass. All of us were oppressed by the whipping rain and the numbing cold and were also in fear of some lurking tiger, leopard, snake, or scorpion. None dared to go forward but Ta-chi. Very bravely he led the team to beat a path through the wild grass. This kind of courage and determination makes the author think highly of him.

Bravery, however, is only one phase of Lolo leader-
156 ship; mere bravery is not enough [24] to keep one in the posi-
554 tion. For example, Li-ch'ü Pieh-t'u had a nephew [blood
622 brother's son] who is now twenty-five years old, the same age
614 as Ta-i. A well-known fighter in Ma-liu Wan, he is said to always place himself in the front of every battle; he is also known as a deadly marksman, never missing the target whenever he shoots. But though brave, he is stupid, careless, and rude, so no one respects him. Because of this, Ta-i, though a distant relative, came to succeed Pieh-t'u after his death as the leader in Ma-liu Wan. Li-ch'ü Ta-chi is also a leader who is both wise and brave. In managing his sister's affairs
[649] in Wu-chio, he knows how to use political expediency to make friends with all the Lolo branches in the area and also to associate closely with the Han-Chinese, thus gaining the confidence of Chinese officials in charge of Lolo affairs in Lei-po city. In recent years, whenever something happens between the Han-Chinese and Lolo, Ta-chi always plays the role of a
[115] go-between. Therefore he was recommended to the author as the chief headman-protector for this trip to Liang Shan. After entering the mountains we went from Ma-ching-tzu westward to Ting-chia P'ing. During this journey, Ta-chi secretly asked his maternal elder cousin [mother's elder brother's son], A-cho Chê-chio, to escort the team with the slaves while he and his clan nephew [i. e., son of a member of his generation in the clan], Lao-mu, took a roundabout way to wait for us at Cho-chiao-na-ta. At that time the author wondered why Ta-chi had to disappear in the middle of the journey, and it was only afterwards that we learned that the region between Ma-ching-tzu

156 554 622 614 and Ting-chia P'ing belonged to the sphere of influence of the Pu-chi branch which was an enemy of the Li-ch'ü, and that there was bound to be a conflict if Ta-chi should lead the way and was stopped by the Pu-chi clan. So he ordered a member of the A-cho clan, who had no feud with the Pu-chi, to guide us. In this way there would be no occasion for a fight and no danger on the road. This is evidence of Ta-chi's tactfulness.

614 627 The maintenance of clan order depends upon the close union and co-operation of a wise, brave leader and the subjects who support him. Any conflict or quarrel that arises in the village is always settled by the black Lolo master, whose decision is obeyed by the white Lolo. As for a dispute among the black Lolo themselves, it is usually arbitrated by influential, responsible persons, such as village leaders, or pao-t'ou. [888] Clan members rely upon an older person for his rich experience and superior judgment, and his words are considered model utterances to be followed by all. When an older 622 628 887 person is a responsible village leader, he need not participate personally in a clan feud; instead, he could stay in the village to make plans and to send out his younger brothers, sons, brother's sons, and others to head the expedition. The leader of Pa-p'u village, Li-ch'ü Hsiao-ha, is a big, stalwart, and well-experienced old black Lolo. Because of his age, he always stays at home and sends his nephew, Lao-mu, to settle village affairs. Only twenty-five, Lao-mu is known for his [554] bravery. Once he captured singlehandedly three Han-Chinese slaves, who were fleeing from Ta-liang Shan, in an old forest at Ying-li-lo-ku on the east side of Huang-mao Kang. This [115] time when our inspection team entered the mountains, Ta-chi [25] employed Lao-mu as the second headman-protector, partly because Lao-mu has the backing of his uncle [father's elder blood brother] Hsiao-ha, who is the number one ying tu-tu of the Li-ch'ü branch.

621 614 The entire Li-ch'ü branch has its center in the region where the waters of the I-ch'ê Ho and the San-ho-i-chê converge. [162] It includes Pa-p'u, I-lu, and San-ho-i-ta with a total population of more than a hundred households. Of these, only 14 are black Lolo, the others being white Lolo. Li-ch'ü 622 554 614 Hsiao-ha is not only the leader of Pa-p'u village, but also the head of the entire Li-ch'ü branch. The Lolo of Liang Shan all call him "A-lo Wu-hêh," and none dares call him by his first name, Hsiao-ha. To call him A-lo, the original ancestor of the clan, from which the Li-ch'ü has branched out, is to show him respect. Wu-hêh is a term of respect in the Lolo language. In the entire Li-ch'ü branch, only one person can be

564 Lolo issue orders which the white Lolo have to obey, [74]
567 whether to do chores in the house or to run errands. During
554 meals, the white Lolo have to serve their master first before serving themselves. When they eat, specific seats around the stove are assigned the master and his slaves — a convention not to be violated. The sleeping quarters of the master are
[513] on the left side of the house or the left side of the stove, while those of the white Lolo slaves are on the right side of the house beside the grindstone or toward the lower part of the stove. There is no difference in clothing except for the fact that the
[291] black Lolo mistress of the house usually wears a long skirt trailing to the ground to show her dignity. All these are social conventions that differentiate the class status of the black and white Lolo.

564 Whenever a black Lolo master or mistress leaves the
567 house, he or she is always followed by some white Lolo, either
554 "subjects" or household slaves. If the master plans a long
484 journey, he usually takes along some of his "subjects," the household slaves being too busy with work to make the trip. On the road, the black Lolo walks with his hands unencumbered or with a gun while his white Lolo followers, varying in number from one or two to four or five, hold guns or other arms for him, or carry baggage, silver goods, and salt on the shoulder. When the master wished to smoke, the slave would
[277] immediately step forward with a stone pipe that has a bamboo handle, fill it with tobacco and light it for the master. Fire is started in the conventional way by striking a piece of iron
[372] on the flint and then lighted on a thread of twisted dried grass. When the master needed a drink, the slave would take out a wooden bowl from the bag and fetch water in it for the master, no matter how far he had to walk. While on route, whether traveling or stopping, the white Lolo always follow closely behind. During the author's trip to Liang Shan this was frequently observed.

In matters of dress and ornament, such as t'ien p'u-sa,
564 earrings, cape, and wide trousers, there is little distinction
• 156 between the black and white Lolo. Nor are there major differences in facial expression and physical stature. However, by observing carefully their behavior and attitudes, it is possible to tell the black Lolo from the white. The former is characterized by bright eyes and a drooping mouth, as well as a haughty bearing, reckless behavior, and an unyielding spirit. In contrast to this carriage, the white Lolo are always humble and ready to receive orders; they serve their master carefully; and although quite rude and imperious in dealing with

564 outsiders, they are always meek and obedient in front of the
●156 black Lolo, no matter to which branch or clan the latter may belong. This attitude, of course, is only generally true. As exceptions, there are also weak individuals among the black Lolo and strong ones among the white.

As a whole, the relationship between the black and white
564 Lolo is that between members of the upper and lower classes.
567 Economically, it is the master-slave relationship; socially, it is the superior-inferior relationship; politically, it is the ruler-subject relationship. Actually, the black master is neither severe nor cruel in ruling his slaves. Notwithstanding the difference in class and social status, they enjoy equal material welfare. If a black Lolo visits a white Lolo, [75] the
[574] latter would treat him as the guest of honor and entertain him with all hospitality. In the case of a white Lolo visiting the black, he too will be provided with food and lodging so as not to starve or freeze. Ordinarily, all the food in the black Lolo
[562] household is shared equally by its members. If the master has some fresh and new food, he shares it with his slaves, their children not excepted. During festivals or wedding ceremonies, when cattle are killed and the feast spread, they all enjoy the meat and empty the wine to welcome each other. If the master of the house entertains the guests generously and treats his slaves well, his reputation will spread far and wide and more "subjects" will come to him.

The fair treatment accorded the slaves is not confined
567 to the distribution of food. All the clothes and ornaments of
431 household slaves are supplied by the master. If a guest gives gifts to the master, he should also give some to the slaves; otherwise, even though the slaves dare not utter any complaint, the master and mistress will show their dissatisfaction on their faces. At all the houses where we stayed overnight during the inspection trip, we always prepared two sets of gifts, one for the master and the other for the slaves, in accordance with Lolo tradition.

The care and protection given to white Lolo slaves by
564 their black master are not limited to material aspects alone;
567 they also have important psychological bearings. If a white Lolo slave has some trouble, the master would do his best to help. It is clear that by assuming responsibilities for the white Lolo slaves, the black Lolo is able to make the white Lolo obey him voluntarily without reservation. Therefore, up to this time, no white Lolo rebellion against the black Lolo has been reported. Before the inspection team entered Liang Shan, we hired Li-ch'ü Ta-chi as our headman-protector.

158: Diguet--143 G-3 (ca 1895) 1908 AM1 Indochina
Lolo NE4

CHAPTER VIII

THE LOLO AND XA ETHNIC GROUPS

Section 1

Origin of the Lolo--Their Way of Life

101 175 The Lolo form an ethnic group which, according to Father Vial, originated in the regions located between Burma and Tibet. They have inhabited Yunnan and Szechwan for long centuries. Chinese Annals describe them as being divided into two kingdoms in the sixth century B.C. The first, called the Kingdom of Tien, was made up of tribes of White Lolo and occupied western Yunnan. The other, that of the Tsouan or Black Lolo, was situated in eastern Yunnan. The Kingdom of Nam Chieu, which was founded later in the eighth century of our era, and whose hordes invaded the valley of the Red River in 860, was composed of Thai and Lolo peoples.

Finally Truong Vinh Ky reports in his Annamese history an invasion of Tonkin made in the sixteenth century of our era by a wild tribe which he calls Hac La La and which came from Yunnan. Now the name La or Lala refers to the Lolo, and the word hac in the Sino-Annamese language means "black." Then it is a question of the Black Lolo. This invasion, moreover, which was victoriously repelled by General Le Minh, must have left a few families in the high region who did not return across the frontier.

Aside from these incursions, the immigration of the Lolo into Tonkin must go back very long ago, for certain of their tribes believe they are aborigines. One of them, the Penti Lolo, bears a name which has that meaning. The various varieties inhabiting Tonkin of whom we shall give a sketch /146/ are: The White Lolo, the Black Lolo, the La Qua or Penti Lolo, the Phu La, and the La ti. They account for one percent of the population of the high region.

142 156 The Lolo type is most handsome of any in the entire area. The men are of a wiry, vigorous constitution, and the women are graceful, rather pretty, and have more slender figures than most of the other mountain women. If one compares them with the Meo, near whom they usually live, one notices that the Lolo are more stalwart but more indolent, more intelligent and capable of a much higher

142 culture, but less cunning in business matters and less energetic in the
156 defense of their interests.

The Lolo smoke opium a great deal and this passion is highly
276 prejudicial to their physical and intellectual development. Neither men nor women chew betel.

262 In their mode of living a truly characteristic custom should be
562 noted, that the women are vegetarians after they have attained puberty. They may not eat the tiniest piece of the meat of pig, fowl, or dog and must not even prepare their food with grease. For this reason their cooking is done in special saucepans.

342 The dwelling is constructed either directly on the earth as
361 among the Meo, or on piles as among the Tho. It is usually surrounded by fruit trees which give a picturesque appearance to the hamlets.

177 The Lolo, who in Tonkin are always somewhat overwhelmed in the midst of the Meo settlements, are easily influenced by their neighbors. They live in the same way, grow the same crops, and feed themselves in a similar fashion. The Meo, more greedy for gain and more energetic, are dispossessing them little by little from the better sections of ground, and there is every reason to believe that their conditions of existence will become more and more miserable.

197 Except the La Qua, all the Lolo varieties speak analogous dialects with characteristic syntax. They are the only ones who imitate the inversion of the Latin phrase by placing the object after the verb. All of these groups, detached for many long years from the large groups in Yunnan, have forgotten Lolo writing. Furthermore, they have not learned Chinese characters.

000 /There appear between pages 146 and 147 of the text the following two photographs: "Two White Lolo women"; "Two Black Lolo women."--translator/

/147/ Section 2

Costumes Peculiar to Each Variety

291 Each variety of the ethnic group is distinguished by a special
101 costume.

The first is that of the White Lolo, an expression which is translated as Peu Lolo in Chinese, Mia Khao in Tho, and Mung za